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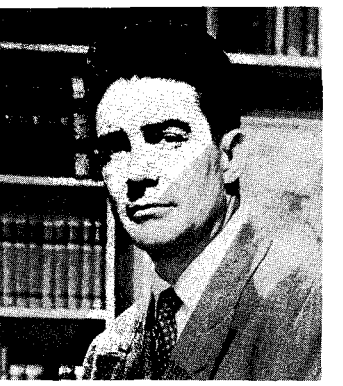

DAN SMOOT

SOUTH AFRICA

Totalitarian liberals, in control of U. S. government policies for a generation, have made an unholy mess of our domestic and foreign affairs. Among other things, they have so incited American negroes to hatred that our nation teeters on the brink of race war and anarchy. Yet, even while the negro insurrection in Los Angeles was demonstrating the gruesome consequences of race agitation, leading liberals poured oil on the fire. Senator Robert F. Kennedy of New York — recently the chief law enforcement officer of the United States — excused negro rioters, inciting them to more violence by saying they cannot be expected to obey the law which they consider their enemy.[1]

American totalitarian liberals — like the communists they closely resemble — are not content to shatter peace and order in our country. They have become devil's advocates to destroy every anti-communist nation whose internal policies displease them.

American liberals seem determined to foment their next race war in South Africa. To that end, they are encouraging our government to set a policy course that will lead to frightful calamities.

To understand the tragedy looming ahead, we need facts about past and present conditions in South Africa.

History

In 1652, Dutch businessmen established a way station on the Cape of Good Hope (southern tip of Africa) to service Dutch ships trading with the rich East Indies.[2]

After 1688, French Huguenots and Germans joined the Dutch at Cape Town, and began spreading out around the countryside in search of good farmland. Malays from the Dutch East In-

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dies were brought in, as slaves, to help farm the land.[2]

In the late 1700's, South African pioneers, moving east to take up vacant land, encountered negro tribes moving south and west for the same purpose. Convergence of these two groups at the Great Fish River in south-central South Africa initiated a long period of sporadic wars between whites and negroes.[2]

During the Napoleonic Wars, the British seized South Africa's Cape Province. After 1820, large numbers of Englishmen began settling the Port Elizabeth area, east of Cape Town. When the British gained control of the area, in 1836, the Dutch began their Great Trek — a series of migrations to northeastern sections of South Africa, again encountering negroes moving from the North.[2]

On December 16, 1838 (a day now celebrated as a national holiday in South Africa), Dutch farmers decisively defeated Zulus in battle on the banks of the Blood River. In 1843, the British declared Natal (the northeast area newly settled by the Dutch) a British colony. Dutch farmers moved north, founding the Transvaal and the Orange Free State.[2]

During the American Civil War, South Africans openly sympathized with the South. On August 5, 1863, the Confederate raider *Alabama* sailed into Table Bay at Cape Town and captured the Federal merchantman *Sea-bride*, which had anchored only a short time before. Crowds of negroes, watching the scene, began a spontaneous chant, which is popular even today:

"Daar kom die *Alabama*, die *Alabama*,

"Daar ver oor die see . . . ."[3]

There are interesting parallels, and contrasts, between the history of white settlement in South Africa and the history of white settlement in the United States. While the Dutch East India Company was establishing Cape Town on the Southern tip of Africa, the Dutch West India Company was establishing New Amsterdam (now New York) on the eastern shore of North America. The Calvinist Dutchmen who founded Cape Town were very much like the stern Christian Puritans who settled New England.[3]

While Dutchmen moved into the beautiful valleys near Cape Town, their kin were clearing land in Delaware and New Jersey.[3]

In America, pioneers pushed westward; in South Africa, they pushed eastward. Our frontiersmen moved into lands which, for countless ages, had been the homeland of Indians. Generally, the Indians were destroyed or driven from the lands they claimed. South African frontiersmen, moving into vacant lands never possessed by indigenous natives, clashed with negroes simultaneously moving in from another direction to take up the same lands. South Africans did not destroy or drive the negroes away: they subdued the negroes and made them a part of the new nation.

Both South Africa and America felt the heavy hand of European colonialism. Both suffered the heart-breaking, bloody schisms of regional jealousy and hatred.

In the late 1800's, frictions between the British government and the independent Afrikaner republics festered into war. *Afrikaner* (also spelled *Africaner*) is a Dutch word, used in South Africa to mean a white person of Dutch or Huguenot descent.

In 1867, rich diamond deposits were discovered on the Vaal River in the Kimberley area. The British Cape Colony and the Orange Free State disputed ownership of the diamond field. Cape Colony seized the land and paid Orange Free State ninety thousand pounds compensation. In 1877, the British annexed the independent republic of Transvaal. Afrikaners disputed the annexation and defeated the British Army, February 27, 1881. Transvaal became independent once again.[2]

In 1886, gold was discovered on the Witwatersrand ridge in southern Transvaal: uitlanders (goldseekers from Britain) flooded Transvaal and demanded the immediate right to vote. Afrikaners

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refused. Cecil Rhodes, prime minister of Cape Colony, conspired with the British government to overthrow the Transvaal government at Johannesburg, center of the gold mining area. A British raid failed, but British officials demanded immediate citizenship and enfranchisement for all new British immigrants in Transvaal. Since this would have given the British a voting majority, the Transvaal government refused.[2]

Afrikaners (called Boers, meaning farmers) in Transvaal and in Orange Free State united to resist British pressures. The Boer War resulted (October 12, 1899 to May 31, 1902) — the farmers of Transvaal and Orange Free State on one side, the British Empire on the other.[2]

Without formal military organization, the Boers fought in guerrilla bands, under such famous leaders as Jan Christiaan Smuts, Christiaan De Wet, Jacobus H. De La Rey, Louis Botha. British Empire forces prevailed by adopting a scorched earth policy — denuding the land of food, reducing the populace to starvation. The defeated Afrikaner republics became British colonies — British Transvaal and Orange River.[2]

The British granted full self-government to Transvaal and Orange River in 1906 and 1907. On May 31, 1910, the two joined Natal Province and Cape Colony, to form the Union of South Africa, an independent member of the British Commonwealth of Nations.[2]

During World War I, forces of the Union of South Africa occupied South West Africa, a German colony adjacent to the Union. Following the War, the League of Nations gave South West Africa to the Union as a mandated territory. Since then, the territory has been administered as an integral part of South Africa.[2]

South Africa joined the British against Germany in World War II, though many Afrikaners wanted to remain neutral in that struggle.[2]

On May 31, 1961, the Union of South Africa withdrew from the British Commonwealth of Nations and proclaimed herself the Republic of South Africa.[4]

Present Conditions

There were many reasons for tensions between South Africa and Great Britain. The greatest irritant to Afrikaners was, perhaps, official British criticism of South Africa's internal racial policies.

South Africa has a dangerously complex racial problem. Its white population — totaling 3,106,000 — consists of Afrikaners, British, and Germans. The whites are outnumbered five to one by non-whites. The non-white populatoin consists of 11,007,000 Bantus (negroes); 1,522,000 coloreds (mixed bloods); and 487,000 Asiatics (mostly from the Indian subcontinent).[2,4]

Neither whites, negroes, coloreds, nor Asiatics are aborigines of South Africa. They are immigrants or descendants of immigrants. Negroes — who compose the bulk of the population — are not a unified group. They comprise many different tribal nations, their ancestors having migrated to South Africa from various parts of the continent; no single negro tribal nation in South Africa is as large as the combined South African white population. About half of all South African negroes have remained pagan, many only now emerging from a primitive state. South Africa is both multi-racial and multi-national.[5]

In an effort to solve, or at least to control, the dangerous racial problem, the South African government (in the late 1940's and early 1950's) enacted a series of laws establishing a policy called apartheid (an Afrikaner word pronounced a-*part*-hite). Apartheid requires all South Africans to register with the government for determination of race, and aims at strict, complete separation of races.[2]

Negroes (who now have no representation in the South African parliament) are governed by negro tribal authorities in eight main negro territories.[2]

The Nationalist Party (in control of the South African government since 1948) established the apartheid policy. The main opposing political group is the United Party — which was in control

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during World War II and involved the nation in that war, overriding strong opposition from the Nationalist Party.[2]

The United Party, though critical of the Nationalist Party's established policy of apartheid, offers no clear alternative, inasmuch as United Party leaders themselves strongly oppose racial integration. When asked whether he favors, for South Africa, the kind of racial integration now being enforced in the United States by the federal government, Villiers Graaf, leader of the United Party, said:

"Heavens no! I was in New Orleans when it was forced there, and I saw what happened . . . . White leadership must be maintained . . . . When you give a primitive people political voting rights, they use that right to break down voting qualifications so that a majority can get control — no matter how ill-prepared for self-government this majority might be."[6]

Hendrik Frensch Verwoerd (Nationalist Party leader who has been Prime Minister of South Africa since 1958) explains the reasons for the apartheid policy:

"More than 300 years ago two population groups [European white and African negro], equally foreign to South Africa, converged in rather small numbers on what was practically empty country . . . . The white man therefore has not only an undoubted stake in, and right to, the land which he developed into a modern industrial state from denuded plains and empty valleys and isolated mountains, but according to all principles of morality it was his, is his and must remain his."

"We prefer each of our population groups to be controlled and governed by themselves, as nations are. Then they can cooperate in a commonwealth or in an economic association of nations where necessary . . . In the transition stage the guardian must keep the ward in hand and teach him and guide him and check him where necessary. This is our policy of separate development."[7]

Explaining apartheid, W. C. du Plessis, a South African authority on the subject, says:

"Looking now to economic development in the Bantu's own areas, it is our policy to encourage and to assist them to develop their territories, so that it can be a homeland for them in name as well as in fact. The Bantu areas have some of the best agricultural land in the Union, and we are teaching the Bantu modern methods of agriculture, animal husbandry and soil conservation . . . .

"Separation [of the Bantu and Europeans] reduces the possibility of friction and correspondingly assures harmonious co-existence. It assures to the White man as well as to the Bantu his continued and unhampered existence in a country to which both rightly lay claim and to which both rightly belong. It removes from the White man the threat of ultimate political domination by the numerically superior Bantu and from the Bantu the threat of continued economic domination by the White man . . . . It assures to the Bantu the interest and assistance of the more experienced and competitively stronger White race in his development to maturity . . . . It is based on the recognition of the fundamentally important fact that the Bantu has the right to be himself and that to be himself he has primarily to draw . . . upon the sources of his own being for that form and that substance which alone can and will make of him a whole man."[7]

Afrikaner publications in South Africa support the policy of apartheid. The English-language press (which includes most major publications, and controls 80 percent of all newspaper advertising in the nation) is solidly opposed to apartheid.[8] But the "liberal" English-language press of South Africa — like the "liberal" press of America — does not reflect the attitude of the people it serves.

The majority of South Africans (both white and non-white) support the apartheid policy as the best workable solution to their race problem. Spokesmen for the Council for Indian Affairs (representing Asiatics in South Africa) recently told visiting American newsmen that social, economic, and educational opportunities for non-Europeans are better in South Africa than anywhere else on the African continent.[9]

Spokesmen for the Council of Coloured Affairs (representing mixed bloods in South Africa) say their people gained nothing during 200 years of racial integration before the policy of apartheid —

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but have progressed rapidly since apartheid was established, and have opportunity to advance to the highest social, cultural, and economic levels in the country. Today, coloreds have four times more schools than before apartheid. They have their own university to educate and train their own people for the professions. Apartheid protects colored businesses from competition with white and Asiatic businesses. It protects colored laborers from ruinous competition with negro laborers.[8]

Thomas Robert Swart (head of the South African Council of Coloured Affairs) wants apartheid to go even further than at present. He would like it to exclude negroes from areas where his people of mixed bloods live and work. He says:

"Social mingling of the Bantu male with the lower-class Coloured women has been absolutely demoralizing."[7]

Impressive statistics reveal that South African negroes have also benefitted from apartheid.[10]

Nonetheless, totalitarian liberals throughout the world are frenetic in their condemnation of the South African government and its policy of apartheid.

Liberals offer no workable, alternative solution. Apparently, their objective is surrender of South African whites and their advanced civilization to negro tribesmen who constitute a majority of the total population.

What Lies Ahead

Our government has given billions of tax dollars to African nations whose leaders are communists or pro-communists. Our high officials practically grovel before African politicians who demand U. S. aid while insulting us publicly and inciting their own people to hatred of America. From Washington, there is no word of harsh rebuke against African governments which survive on money confiscated from American taxpayers, while imposing dictatorship on their own people, aligning their nations with the communist bloc in the United Nations.

On the other other hand, there is the Republic of South Africa, which has the *only* white, Christian, anti-communist government on the Dark Continent. South Africa is the *only* African nation which has never requested, or received, foreign aid from the United States. It is one of three countries in the world which have repaid their war debts to the United States. In every conflict with communist nations, South Africa has been on our side.[5] Yet, it is the only African nation toward which our government consistently manifests hostility. Our spokesmen in the United Nations have gone out of their way to embarrass, harass, and insult the Republic of South Africa.

On August 2, 1963, for example, U.S. Ambassador to the UN Adlai E. Stevenson, speaking before the UN Security Council at a special meeting called by 32 African countries, said:

"Progress in Africa is overshadowed by the racial bitterness and resentment caused by the policies of the South African Government. And it is the duty of this Council to do what it can to insure that this situation does not deteriorate further, and that the injustice of apartheid comes to an end — not in bloodshed and bondage but in peace and freedom . . . .

"As the United States Representative informed the Special Political Committee of the General Assembly on Oct. 19, 1962, the United States has adopted and is enforcing the policy of forbidding the sale to the South African Government of arms and military equipment, whether from government or commercial sources, which could be used by that government to enforce apartheid either in South Africa or in the administration of South West Africa. We have carefully screened both government and commercial shipments of military equipment to make sure that this policy is rigorously enforced . . . .

"We expect to bring to an end the sale of all military equipment to the Government of South Africa by the end of this calendar year [1963] in order further to contribute to a peaceful solution . . . .

"We are taking this further step to indicate the deep concern which the Government of the United States feels at the failure of the Republic of South Africa to abandon its policy of apartheid . . . ."[11]

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Now, since arms boycotts have failed to force South Africa to change its domestic policy to one favored by UN officials, and since it is feared that even a complete UN boycott and blockade of South Africa would meet with the same results, there are indications that our government is supporting plans to overthrow the South African government by force and violence.

On May 15, 1965, Paul G. Hoffman, managing director of the United Nations Special Fund, spoke to a 30-nation African Conference at Kampala, Uganda. In the past, Hoffman has held many high offices in the United States government. He is a most influential member of the Council on Foreign Relations, which is the invisible government in our country.[12] Hoffman told African leaders that all people and all governments should unite in a concerted effort to eliminate racial discrimination in South Africa — that they should use "pressures and measures necessary to bring this about."[13]

In March, 1965, the Carnegie Endowment for International Peace (a majority of whose officers are members of the Council on Foreign Relations[12]) published a 170-page paper entitled *Apartheid and United Nations Collective Measures.*[7]

This study, prepared by a tax-exempt American *peace* organization, outlines a *battle plan* for a UN military invasion of the Republic of South Africa. The Carnegie peace plan calls for "massive direct military intervention" in South Africa, by 93,000 United Nations troops — including two divisions for amphibious assaults, 700 frontline and transport air units, 60 to 70 warships, 30 to 50 sea transports. This Carnegie study suggests that the United States and the Soviet Union join other nations as allies in the war against the Republic of South Africa — estimating that it would take about four months to beat South Africa to her knees, and would cost UN forces between 19,000 and 38,000 casualties (killed and wounded).[7,14]

To create favorable public opinion for the war against South Africa, the Carnegie study suggests that American negroes be encouraged to identify themselves, on a racial and emotional basis, with foreign negroes, in order to create pressure on white Americans. From the study:

"If American Negroes increasingly identify the struggle against apartheid with their domestic civil rights struggle, they could bring interest in the South African policy of the United Nations to a level seldom achieved by any foreign policy issue."[7,14]

U. S. Army Major Sam Charles Sarkesian (assigned to the Department of Social Sciences at the Military Academy at West Point) was a principal advisor and assistant in the preparation of the Carnegie peace plan for an international war against South Africa. The staff editor of the Carnegie study — Miss Amelia C. Leiss — thanks Major Sarkesian specifically for his aid in detailing "U. N. Military measures . . . to achieve the goal of transforming the South African social and political structure."[7,14]

While the Pentagon muzzled anti-communist military officers who criticized the Soviet Union and tried to inform the public about the mortal danger of communism, Major Sarkesian was permitted to help plan a war against the friendly anti-communist government of South Africa.

Vernon McKay and William O. Brown — both former State Department officials and both members of the Council on Foreign Relations — also contributed to the Carnegie study.[7,12,14]

On July 16, 1965, the *South African Digest* printed excerpts from a speech by the acting Commandant-General of the South African Defense Force, Lieutenant-General R. C. Hiemstra.

General Hiemstra said:

"In the face of threats openly expressed South Africa has taken steps to strengthen and modernise her defence force with weapons of a high standard and power in relation to the country's financial means.

"Let us not forget the threat against our standards and our civilisation by people who openly state that they will use any means to achieve their aim.

"We and our country are an indivisible part

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of Western civilisation. Let us be determined not to share in the tendency of the West to commit national suicide and let us preserve South Africa for the happiness and to the advantage of all its inhabitants and the Western civilisation as a whole when the moment to awake arrives.

"Let us accept the fact that force and power are inevitable, normal and natural factors in our will to survive, unavoidable for the preservation of internal order and against external threats. No nation, large or small, could survive, not even for a few hours, if its instruments of force were to be removed . . . ."

"We shall defend ourselves against aggression."[15]

What to Do

Internal policies of the Republic of South Africa are not the legitimate concern of the U. S. government; but our government's policy toward South Africa *is* our concern. To avoid the horror of another useless and costly war, help spread the truth about South Africa—and about the tragically wrong policy of our government toward that friendly nation — to the end that an informed public will compel our government to reverse its present course and attitude.

Film

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FOOTNOTES

(1) "Incredible," editorial, *The Dallas Morning News*, August 20, 1965, p. 2D

(2) "South Africa, Union Of," *The Encyclopedia Americana*, Volume XXV, 1961 edition, pp. 285a-286b

(3) "Historic Parallels," by George W. Shannon, *The Shreveport Journal*, March 3, 1965

(4) *The World Almanac*, 1965, pp. 408-9

(5) "Debt-Free Nation," by George W. Shannon, *The Shreveport Journal*, April 2, 1965

(6) "United Stand," by George W. Shannon, *The Shreveport Journal*, March 23, 1965

(7) *Apartheid and United Nations Collective Measures: An Analysis*, edited by Amelia C. Leiss, Carnegie Endowment for International Peace, United Nations Plaza at 46th Street, New York, New York 10017, March, 1965, 170 pp.

(8) "Verwoerd's Foes," by George W. Shannon, *The Shreveport Journal*, April 3, 1965

(9) "Port and Resort," by George W. Shannon, *The Shreveport Journal*, March 10, 1965

(10) "Bantu Achievements," by George W. Shannon, *The Shreveport Journal*, March 11, 1965

(11) "Excerpts From U. S. Statement on Arms Sales to South Africa," *The New York Times*, August 3, 1963, p. 6

(12) *The Invisible Government*, by Dan Smoot, 1962, 250 pp.

(13) "Hope For Better Aid Links; Swai back from Kampala talks," *The Standard*, Dar Es Salaam, Tanzania, May 17, 1965, p. 1

(14) "Invasion Blueprint," by Edith Kermit Roosevelt, *The Shreveport Journal*, July 31, 1965

(15) "Red threat: S. A. arms for survival," *South African Digest*, July 16, 1965, p. 3

WHO IS DAN SMOOT?

Born in Missouri, reared in Texas, Dan Smoot went to SMU getting BA and MA degrees, 1938 and 1940. In 1941, he joined the faculty at Harvard as a Teaching Fellow, doing graduate work for a doctorate in American civilization. From 1942 to 1951, he was an FBI agent: three and a half years on communist investigations; two years on FBI headquarters staff; almost four years on general FBI cases in various places. He resigned from the FBI and, from 1951 to 1955, was commentator on national radio and television programs, giving *both* sides of controversial issues. In July, 1955, he started his present profit-supported, free-enterprise business: publishing *The Dan Smoot Report*, a weekly magazine available by subscription; and producing a weekly news-analysis radio and television broadcast, available for sponsorship by reputable business firms, as an advertising vehicle. The *Report* and broadcast give *one* side of important issues: the side that presents documented truth using the American Constitution as a yardstick. If you think Smoot's materials are effective against socialism and communism, you can help immensely — help get subscribers for the *Report*, commercial sponsors for the broadcast.

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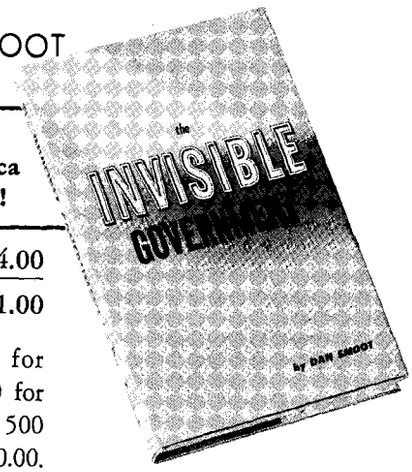
by DAN SMOOT



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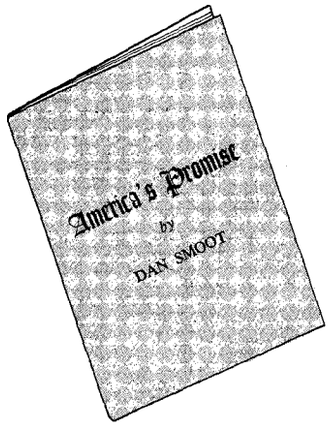

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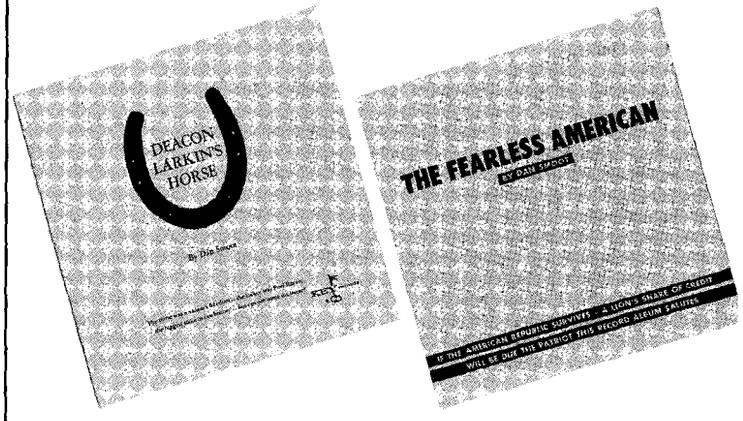

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